

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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nected with the paper, may be addressed to BURR  
& SMITH—post paid.

## Communications.

For the Christian Secretary.

The Future.—No. 7.

THE TIME OF THE END.

If what has been advanced in the preceding  
numbers be true, then the scriptural prophecies  
are all fulfilled, except the awful scenes of the  
last day. We live at the precise period which  
intervenes between the sixth and seventh vials,  
and the sixth and seventh trumpets. We live  
when the angel of the everlasting Gospel is enjoin-  
ing upon men the solemn duty to "Fear God and  
give glory to Him, for the hour of his judgment is  
come!"

There is a singular and most extraordinary co-  
incidence in the minds of all thinking men in re-  
gard to an impending revolution in human affairs.  
Much as the predictions of Mr. Miller are scattered  
he is probably no more rash in his calculations than  
are the Jewish Rabbies, the Mohammedan Seers,  
the Quarterly and Edinburgh Reviewers, Mr. Car-  
lyle of England, and Brownson, Emerson and  
Bridgman of this country. Here are the first  
thinkers of the age, and all of them agree that  
the world is on the eve of a radical revolution of  
some sort. The Christian church too, has a well  
defined theory of its own, respecting the latter day  
glory, and she does not defer a great way, her  
hopes of the triumph of truth over error.

That Miller should even fix the year for the fi-  
nal dissolution of all things is surely no more ab-  
surd, than to cherish a vague idea of a great  
change just at hand, drawn from the dim, cloudy  
aspect of the present time. Indeed it is not half  
so irrational to go direct to Daniel's prophecy, and  
from the vision of 2300 mornings and evenings,  
to deduce the limit of this world's duration, as to  
adduce the argument drawn from the fitness of  
things, or from the missionary spirit of the church,  
in favor of a world's conversion. The one rea-  
sons from the letter of inspired prophecy, the other  
from the crude conceptions of a finite under-  
standing.

I am disposed to believe that the time of the  
end—even the identical year—is purposely ob-  
scured in prophecy, so that it can never be ascer-  
tained with perfect accuracy. But I can find no  
fault with Mr. Miller's views respecting the vision  
of the 2300 days, nor can I resist the force  
of his argument which fixes the time of the  
cleansing of the Sanctuary in the year 1843. It  
is perfectly irrefragable. I defy the united learn-  
ing of the world to overthrow it. If the 490 years  
before Christ be a part of the 2300, then the vi-  
sion is complete—made sure—and no man can  
resist the overwhelming evidence, which can  
be brought to prove the completion of that re-  
markable era in 1843. Seventy weeks of years  
were fulfilled in 490 years exactly. The remain-  
der of the period must therefore be fulfilled in  
years. The argument cannot be evaded. Still  
there may be an error in the commencement of  
this period as fixed by Mr. Miller. We are bid-  
den to watch for the coming of the Son, because  
we know not the exact time when he shall appear.  
I am willing to wait patiently, without fixing the  
exact period of the great event. It cannot, how-  
ever, be very far remote. It is the first great  
event for which I shall look. I expect no sign  
from heaven, or on the earth, to foreshadow to  
an unbelieving world this approaching advent. Still,  
however, the discerning, spiritual eye can detect  
many of the signs of that great day, giving as in-  
disputable tokens of its near approach, as the sum-  
mer is clearly heralded by the blossoming of the  
fig tree. The world has stood nearly 6000 years.  
Then, according to a general belief will commence  
a Sabbath of rest to last at least 1000 more. The  
2300 days of Daniel have nearly run out. The  
1260 days of St. John, as most commenta-  
tors agree, have already expired. The sea and  
the waves are roaring, men's hearts are failing  
them for fear, and for looking for those things  
which shall come upon the earth. The popular  
mind is in commotion, and wise men are vaticin-  
ating every where. The sixth trumpet has sound-  
ed, and the seventh trumpet is the "last trump"  
when the dead shall hear the voice of the son of  
God, and come forth. The gospel has, first and  
last, made the entire circuit of the globe, it has  
been preached to all nations for a witness to them,  
and then shall the end be. At the first promul-  
gation of the gospel, it was proclaimed over a  
great part of Asia and Africa. Again it was car-  
ried during the middle ages to every nook and  
corner of Asia by the Nestorians. In modern  
times, the islands of the sea have been visited, and  
the work has been completed, or is in a process  
of completion.

The time is at hand! I marvel at the ap-  
athy of the church on this important subject.  
I marvel at the immense amount of profitless la-  
bor expended by the church in the vain hope of  
converting all nations to the christian religion.  
I wonder where we derive our confident hopes on  
this subject. To me there is no truth more clear-  
ly revealed, than that this world shall go on in  
the old way till the day of Judgment, that the re-  
surrection shall usher in the heavenly state upon  
this renewed earth, and that then, and not till  
then, shall the faith of prophets, patriarchs and  
apostles be swallowed up in fruition.

ANTI-MILLENNIUM.

For the Christian Secretary.

Capital Punishment.

BRO. BURR.—I am unwilling to perpetuate con-  
troversy. My first, and indeed my only piece on  
Capital Punishment, was not given with a view  
to occupy much of your paper. Permit me to  
say to your several correspondents that I am  
pleased with the general spirit they manifest in  
their discussions. Still, the subject lends so much  
to the "Bloody Calendar," that it rather obscures  
the Cross. I think "Philos'" collection of facts  
do not prove it wrong to execute murderers, but  
wrong to condemn and execute the innocent. In  
this, all I think are agreed. We know that where  
there are doubts concerning a person's having  
murdered another, those doubts should favor the  
accused. Jurors receive such a charge, and truly  
they should judge cautiously. I am not dis-  
posed to say that Bible truth requires the law to be  
executed hastily, but promptly. Will brother  
"Philos" please read in Matthew xv. 3-9 (which  
I have not room now to copy), where the Saviour  
accused the Jews of making void the penalty of  
"death" through their traditions? Here I rest  
and submit the case. Adieu. E.

For the Christian Secretary.

Baptist Publication Society.—No. 7.

There is one objection to the Publication Soci-  
ety I have heard from a few intelligent and liberal  
brethren which it is necessary to notice. The  
objection assumes this form. Books can be pub-  
lished to a sufficient extent by individual enterprise.  
Why have a Society to do that which enterprising  
booksellers can accomplish?

If there is force in this objection it bears equal-  
ly hard against every kind of Publication Soci-  
ety,—against Bible Societies, Sunday-School Un-  
ions, Tract Societies, and social organizations in  
every form. Why make a Bible Society? Indi-  
vidual enterprise printed and circulated Bibles  
before any Society existed. In the commence-  
ment of Bible operations, this objection was raised  
with much apparent propriety. Experiment  
has so fully tested the vast utility of Bible Soci-  
eties, and Bible distribution in our country, that  
it is presumed no intelligent Christian would now  
raise this objection. The same remark may be  
made concerning Tract Societies and Sunday  
School Unions.

The fact is, individual enterprise never has,  
and never will supply our population throughout  
the Southern States and Mississippi Valley with  
evangelical reading. It has by no means suppli-  
ed the populous parts of New England. Besides  
the objection has been nullified by the course pur-  
sued by Methodists, Presbyterians, and every  
other sect that has its book concern, and by the  
combinations of error, referred to in our last. If  
public sentiment may ever be influenced to pre-  
fere, it has decided the question.

There are several ways in which our churches  
can provide the necessary funds for the Publica-  
tion Society, without loss to themselves or lessening  
the means necessary for our other benevolent  
Societies. Suppose one half or 300,000 of our  
denomination, from being under suitable pastoral  
instruction, and previous training, are in circum-  
stances to contribute to all our benevolent orga-  
nizations. The proportion of ten cents from each  
member to the Publication Society, taken by col-  
lection, individual subscriptions, or in any other  
way, so that each should contribute something,  
would produce thirty thousand dollars annually.  
Should each church constitute its pastor by the  
payment of twenty dollars at one time a life  
member, or by the payment of fifty dollars a life  
Director, it would furnish the required fund.—  
Should every brother, who can spare twenty dol-  
lars without embarrassment, constitute himself a  
life member, and the amount so raised be judi-  
ciously applied in the purchase and circulation of  
books, with the personal labors of the agent, by  
the usual blessing of God, our denomination in  
ten years would double its numbers, and especial-  
ly its spiritual energies and contributions to be-  
nevolent objects.

We now ask each reader of this address, Will  
you contribute something immediately to the Publi-  
cation Society? Will you put down your sub-  
scription for a life membership, and if you can-  
not pay now, pay in six or twelve months?

Will you become an annual subscriber by the  
payment of one dollar?

Will you aid in constituting your pastor a life  
member? Or a life director?

Every life Director and life member has the  
privilege, if he choose, to receive for his own use  
one half of his subscription in the Society's pub-  
lications.

You can transfer this privilege, and through  
the Society's agents, place a valuable evangeli-  
cal library in the hands of some poor servant of  
Christ, and you will double his usefulness, excite  
his gratitude, endear yourself to him, and gain  
an interest in his prayers and affections.

By this you may aid most essentially our mis-  
sionaries and other ministers on the frontiers.

You may deprive yourself of some trifling grati-  
fication—some article of dress or luxury, that in  
this period of embarrassment you may have the  
means to do this, but you will create an exquisite  
luxury, in doing good, which will last through  
life, and fill your heart with emotions of unutter-  
able joy and thankfulness in heaven.

I close these numbers, already protracted far-  
ther than intended, by giving the following

FORM OF A BRANCH SOCIETY.

Art. I. This Society shall be composed of all  
persons who will contribute any sum annually  
and subscribe to this constitution; or who will  
engage as book and tract distributors. And any  
person paying at one time five dollars shall be a  
life member, and entitled to receive one half his  
subscription in books or tracts.

Art. II. The object of this Branch is to aid  
the Am. Baptist Publication and S. S. Society in  
supplying the destitute, and especially the  
Baptist denomination in our country, with evan-  
gelical reading, and promote Sabbath school in-  
struction in destitute places.

Art. III. To accomplish these objects, the  
funds raised by this Branch shall be applied, one  
half to aid the Parent Society in publishing or  
procuring books and tracts for the use of the de-  
nomination, and the other half in purchasing  
from that Society, or any other source, the books  
and tracts needed for distribution within the  
sphere of this Branch, or under its direction.

Art. IV. This Branch shall meet semi-annual-  
ly (or annually if preferable) at such time and  
place as shall have been previously appointed, or  
at the call of the Committee, at which time a  
President, Secretary, Treasurer, and Col-  
lectors shall be appointed, and who shall consti-  
tute the Executive Committee. At least one  
half of the Collectors shall be female members.  
The business of the Collectors shall be the month-  
ly or gratuitous distribution of tracts with con-  
versation and prayer; and to distribute by sale,  
or otherwise, books for Sunday schools and fami-  
ly reading. Each Collector shall keep a book  
and solicit subscriptions and donations, and re-  
port the same to the Committee monthly.

The President, Secretary and Treasurer, shall  
perform the usual duties of those officers in simi-  
lar Societies.

Art. V. The Secretary shall send a report or  
Schedule of receipts and of distribution annually  
to the Parent Society. Alterations in this Con-  
stitution may be made at any regular meeting of  
the Society.

A Branch Society can be organized in con-  
nection with a single church, (or by a few indi-  
viduals in any destitute neighborhood,) and a re-  
port can be made by the church, together with  
its other benevolent operations, to the Associa-  
tion. The monthly distribution of Tracts and  
bound volumes, personal visitation and prayer,  
and collecting children into the Sabbath school,  
are most important aids to the labors of the pas-  
tor, and the salvation of sinners, and can be  
made exceedingly useful where churches are des-  
titute of regular pastoral supervision.

JOHN M. PIERCE,

General Agent Bap. Publication Society.

## Prophetic Times.

MR. EDITOR.—As there has been a great deal  
said and published of late respecting the prophe-  
tic numbers 1260 days, 40 and 2 months, time, times,  
and half of a time, and especially the prophe-  
tic days which stand for years, I send you an extract  
from Tyso, which may cast some light upon the  
public mind. It will be seen from this quotation  
that out of fifty-four who have given their opin-  
ions of the commencement and end of the pro-  
phetic number, 1260 days, thirty-two have al-  
ready disagreed. As to the opinions respect-  
ing what a prophetic day means from 7 days to  
190 10-21 of a day, and from 190 10-21 of a day  
to a thousand years, the article speaks for itself.  
These authors have had their adherents; some  
of them a multitude, all of whom believed their  
leaders had proved as clear as daylight their sepa-  
rate theories.

T.

[Ch. Watchman.]

	Begin.	End.
S. Johnson	93	70
Fox the Martyrologist	31	296
Janin	31	1291
Grotius and Dr. Hammond	50	54
Walton	130	1390
Dr. H. More	257	1517
Brightman	304	1546
Alstedius	362	1622
Mede	376	1636
Macknight	379	1639
Parker	389	1649
Ephraim Hunt	390	1650
Harbitt and John Cotton of America	395	1655
Dr. Thomas Goodwin	406	1666
E. R. Leornius	410	1670
William Alleine	426	1686
Joseph Huxley	427	1687
Beverley	437	1697
P. Jerina	450	1710
Mitchell	455	1697
Whiston and Daubuz	476	1736
Bicheno	529	1789
B. D. Bogie	530	1790
E. Cooper	533	1792
Cunningham, Frere, &c.	533	1793
Mann	534	1794
Sharpe	540	1800
Enrick	548	1808
Anonymous and Habershon	553	1813
A. Q. Brown, J. Fry, &c.	564	1814
Joseph Wolf	587	1847
Faber	604	1864
Joseph Galloway	606	1849
Robert Fleming	606	1884
Pareus, Mayer, Dr. Gill, &c.	606	1866
Dr. Hales	620	1880
Dr. Edward Wells	630	1890
Bishop Newton	727	1987
Kershaw	730	1990
Dr. John Smith	753	2015
Lowman	756	2016
Pirie	757	2017
Bengelius	864	1521
John Wesley	1058	1836
J. J. Brachmaier	1150	1500
Keith	1198	2450
Edward Irving	1832	1835

Fox, the martyrologist, reckons one month,  
seven years, so that 42 months are 294 years:  
this accounts for the apparent error in the termi-  
nation.

Dr. Hammond and Grotius reckon literal days.  
Brightman reckoning by inner years, says the  
1260 years are equal to 1242 Julian years.

Joseph Galloway also reckoned by lunar time.  
Mitchell, and some others, reckon solar years  
of 365 1-4 days, which reduces the period about  
18 years.

Mr. Pirie reckons the prophetic years shorter  
than common years by 5 days and a quarter, so  
that the close of 1260 days will terminate A. D.  
2000, or A. M. 6000.

Keith considers the Waldenses and Albigenes  
to be the two witnesses, and that they began to  
prophecy about 1198 or 1208.

Robert Fleming reckons 1260 days, 1273 years.  
Bengelius says 42 prophetic months are pre-  
cisely 666 2-3 common years, but on Rev. xi. 2,  
3, "these 42 months and these 1260 days are to

be understood in the usual acceptance, and mean  
common months and days." [p. 7.] But on Rev.  
xii. 6, he says, "these 1260 prophetic days, are  
657 years full, and began 864, and end 1521."  
He says the 42 months began Sept. 25th, 1143,  
and end June 1st, N. S. 1810. The beast rises  
out of the Abyss Oct. 14th, 1842. The ten kings  
give their power to the beast Oct. 22d, 1832, and  
the beast is utterly destroyed, and the millenni-  
um commences June 25th, 1836!! page 205,  
250, 239.

John Wesley adopted Bengelius's method of  
reckoning, and says on Rev. xii. "The time,  
times, and an half, are from 1058 to 1836."  
Edward Irving and the prophets in his church,  
reckoned the 1260 days, common days, which  
commenced Jan. 14th, 1832, and were to end  
July 14th, 1835. See Morn. Watch, No. xvi.  
p. 308, 309, and Baxter's Irvingism, p. 22, 23.

Many writers on the prophecies, finding they  
could not reckon from the commencement of the  
powers to which they suppose the prophets refer-  
red, searched for some remarkable event in their  
history, as the epoch from which to commence  
the prophetic period, so as to adapt it to their  
scheme. Example. The little horn mentioned,  
Dan. vii. 25, thought to represent the Papacy,  
has existed several centuries too long, to reckon  
the 1260 years from its commencement. Cun-  
ningham, Bicheno, Frere, Croly, Keith, &c., in  
order to make the events and mystic times to  
correspond, have adopted the year 533 as the  
commencement of the 1260 years; the time  
when the saints were given into the hands of the  
little horn, by a decree of the Emperor Justinian.  
This important period ended 1793, the time of  
the French Revolution, as they would have it,  
though it gives an error of four years, for it is a  
well known fact that it commenced 1789, but  
many writers refuse to acknowledge this, because  
of the Christian era, very justly reckon days,  
weeks, months, and years, in prophecy, just the  
same as we reckon them in history, that is, com-  
mon days, weeks, &c., but others of modern  
times have reckoned prophetic days to be 7 days,  
12 days, 30 days, 33 1/2 days, 50 days, 84 days,  
100 days, 120 days, 190 10-21 days, and 235  
days!! Some reckon years lunar, and others  
solar; some say a year contains 360 days, and  
others 365 1/4 days. Brachmaier reckons centuries  
of days, that is 350 years, p. 182. "When doc-  
tors disagree, who is to decide?" We have often  
heard of the glorious uncertainty of the law, but  
who has ever heard of the glorious uncertainty  
of the prophets!

Mede does not fix upon any particular year,  
for the commencement of the 1260 days, but  
supposes they began between 365 and 455; he  
seems, however, most inclined to the second epoch  
of Alstedius 376. Samuel Johnson, M. A. says,  
"Time is 100 years, times 200, and half a time,  
50. Vol. 2, p. 18, but he reckons months as  
years, p. 125 and 156. Cunningham in his  
"Year Eighteen Hundred and Thirty-six a great  
era," says, "I pass by as unworthy of notice the  
opinions of those writers who tell us the 1260  
days are literal," p. 16. To which I reply, I  
pass by as unworthy of credit, those writers who  
tell us that 1260 days are years, because time has  
proved the greater part of them mistaken. "The  
vision is yet for an appointed time; but in the  
end it will speak and not lie." The discrepancy  
among the above writers is so great that we are  
constrained to ask, who can believe any one of  
them? Their united testimony cannot produce  
conviction, because their depositions agree not  
together. If the 1260 days be put for years, and  
their commencement be known, as most com-  
mentators suppose, then the time of their termi-  
nation may be as certainly known. What would  
be the effects of this foreknowledge? To con-  
tradict the Scriptures, and render inapplicable  
the exhortation of our Divine Lord, "Take ye  
heed, watch and pray, for ye know not when  
THE TIME IS." Mark xiii. 33.

Various writers of eminence have asserted that  
the saints were given into the hands of the little  
horn at a particular period. Some say in the  
first century, some in the second, others in the  
third, and many in the fourth, and some in the  
fifth, and others as confidently assert that it did  
not take place until the sixth, and others give the  
date at various times, from the seventh to the  
twelfth century. See Table III. Yet the saints  
themselves have never been able to tell: and  
even to this day, they do not know whether they  
are in the hand of this persecuting power, or  
have been delivered from it! or whether the  
whole period is yet to come! Did not John  
Bryan know the day he was put in Bedford  
jail? and the day when he came out? And are  
the whole body of saints so ignorant, or the hand  
of the little horn so light, that they cannot tell  
whether they are under his power or not? Whis-  
ton, Daubuz, Bicheno, Keith, Cunningham,  
Frere, Brooks, and many others, tell us that the  
tyranny of the little horn is expired, and the  
saints are liberated from his hand; while Faber,  
A. Q. Brown, Dr. Gill, Bishop Newton, Low-  
man, Habershon, and many others, say the time  
is not expired, yet the latter are not agreed as to  
that period within 170 years!!

THE FIRST FEMALE PREACHER.—The first in-  
stance in which a female is known to have as-  
sumed the office of a public preacher in the primitive  
church, if not in the pretended purpose of  
preaching the gospel, is that of Quintilla, who lived  
about 100 years after the death of the apostle  
John. She commenced her career from Car-  
thage, and went about from place to place, and  
seduced many to her false doctrines. The main  
drift of her preaching was against water baptism.  
She was an off-shoot from the Gaians, who held  
many impious tenets, but who did not deny bap-  
tism.

It is worthy of remark, that wherever we read  
of a woman preacher that has attracted any con-  
siderable notice in the world, we almost as a mat-  
ter of course, read of one, who has been an indus-  
trious disseminator of false doctrines. And all  
the true account of the matter is, that the spirit of  
truth will not allow a female to throw off those re-  
straints of her sex which the precepts of divine truth  
impose; while the spirit of error naturally prompts  
one to spurn those restraints. A woman pre-  
cher, preaching the truth as it is in Jesus, would be  
a monstrous anomaly. But a woman preacher  
scattering the pestilence of error is a consistent  
subject.—Puritan.

## "The Sect Everywhere Spoken Against."

Said a Universalist, in a boasting manner, "I  
belong to the sect every where spoken against."  
Before boasting of such a fact, (if it be a fact he  
should have considered two questions.)

1. Why is that sect spoken against?  
If Universalists are reviled and persecuted "for  
righteousness' sake," happy are they. If they are  
"buffeted for their faults" and take it patiently,  
"what glory is it?" But whoever heard Univer-  
salists spoken against for their holiness, or for their  
morality even? Whoever heard their doctrines  
condemned because they tended to reform men  
and make them better? Is it not notorious that  
they are spoken against on account of the ten-  
dency of their doctrine to immorality, or their ac-  
tual corrupt practices?

2. Who speaks against the sect?  
Not the vicious, the profane swearer, the drunk-  
ard, the thief, the licentious man. Were their  
doctrines ever condemned among the vicious, in  
the drum shop, or the brothel? Will they claim  
that vicious men condemn them? If not, then it  
is notorious that the vile universally approve of,  
or are silent about them, what reason has any man  
to congratulate himself that he belongs "to a sect  
spoken against?"

From the Baptist Advocate.

Is this so?

MR. EDITOR.—In looking over the fifth annual  
Report of the Am. and For. Bible Society, I find  
the following sentence in the memorial addressed  
to Christian VIII., king of Denmark, in behalf of  
Rev. Peter C. Monstert:

"The church of which he is the pastor, stands  
identified with the Baptist denomination through-  
out the world, more than 3,500,000 of whom are  
citizens of the United States of America."  
Is this so? In the "United States of America" number 3,500,000 persons?  
I thought myself tolerably well acquainted with  
the statistics of most of the religious denomina-  
tions, but really if the Baptists in the United  
States number 3,500,000, my knowledge of their  
numerical strength has fallen far in the back-  
ground. Again I ask, is this so? INQUIRED.

Baptist communicants in the United States are  
computed at about 700,000. All who attend Bap-  
tist preaching and coincide with Baptist views,  
are estimated at more than four millions. The  
Report alluded to the latter, and stated the num-  
ber less than it has appeared in those periodical  
publications which give the general statistics of  
denominations in this country.

From the Morning Star.

progress in the Christian virtues without stated  
seasons of private devotion. Greater personal  
benefit is probably derived from this, than from  
any other means of grace. It is a duty which  
Christ strictly enjoined upon his followers, and he,  
himself often withdrew from the multitude that  
thronged him, and sought a place to pray. But  
it requires no argument to establish the impor-  
tance of secret prayer, if experience, and the pre-  
cept and example of our Divine Lord are of any  
avail. It will therefore, only be necessary to ex-  
hibit, by a few examples, the practice of ancient  
times, Daniel prayed "three times a day." Da-  
vid says, "evening and morning and at noon will  
I pray." It was "about the sixth hour," (about  
noon) that Peter prayed "upon the house-top;"  
and there is no reason to suppose that he was less  
observant of the morning and evening. Thus  
did these holy men of old, whom we should do  
well to imitate. No trifling matter should keep  
us from the closet of prayer. P.

BE CHEERFUL.—Few things are more pern-  
icious than to sit and meditate on the aggravation  
of our afflictions, to con over the evils, and dwell  
long on the dark side. It creates a morbid sensi-  
bility, which finds its food in this very course of  
conduct, and the mind may prey upon itself till  
it eats out its own vitality. So when we speak  
of our afflictions, to make them as bad as we can,  
to dwell on the dark things, and turn away from  
all the circumstances of mercy which accompa-  
ny them, is wicked. It feeds the old and creates  
new troubles. We should rather look at things  
as they are. We may deeply feel our afflictions.  
It were wrong not to do so. But they were at-  
tended with great mercies, and to overlook these  
is equally wrong. If we are not cheerful under  
afflictions—if we refuse to rejoice in all the rich  
kindness of God, we shall most assuredly fall into  
a complaining, murmuring state. We shall dis-  
trust God, and grally injure our souls. May not  
much of what we count proper grief, be real re-  
bellion against God?—Oberlin Evangelist.

THE FIRST FEMALE PREACHER.—The first in-  
stance in which a female is known to have as-  
sumed the office of a public preacher in the primitive  
church, if not in the pretended purpose of  
preaching the gospel, is that of Quintilla, who lived  
about 100 years after the death of the apostle  
John. She commenced her career from Car-  
thage, and went about from place to place, and  
seduced many to her false doctrines. The main  
drift of her preaching was against water baptism.  
She was an off-shoot from the Gaians, who held  
many impious tenets, but who did not deny bap-  
tism.

It is worthy of remark, that wherever we read  
of a woman preacher that has attracted any con-  
siderable notice in the world, we almost as a mat-  
ter of course, read of one, who has been an indus-  
trious disseminator of false doctrines. And all  
the true account of the matter is, that the spirit of  
truth will not allow a female to throw off those re-  
straints of her sex which the precepts of divine truth  
impose; while the spirit of error naturally prompts  
one to spurn those restraints. A woman pre-  
cher, preaching the truth as it is in Jesus, would be  
a monstrous anomaly. But a woman preacher  
scattering the pestilence of error is a consistent  
subject.—Puritan.







their present order and outward form, so far, as in the light of their own consciences, under the evidence of God's holy word they may judge such external order likely, through grace, to meet the approbation of the Heavenly Bridegroom when he shall come to the espousal of the Church his Bride.

Under the demonstration of present evidence, that the period of the approach of the DESIRE of all NATIONS is at hand; all ministers of God are exhorted to double their diligence in all ministerial duty; laboring to obtain a fresh anointing from the Holy One upon their own souls, and anxiously employed to shed the riches of this grace forth upon the people of their charge. *I will clothe her priests with salvation, and her saints shall shout aloud for joy.*

That no fear of the enemy—that no disgust at the ferocity of the duty demanded, or love of ease may hinder the redoubting of ministerial exertion let the animating address of Mordecai to Esther be had in mind. *Think not, with thyself, that thou shalt escape in the King's house more than all the Jews. For if thou, altogether, holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place.*

The ground and mode of union between the different denominations of visible Christians, in relation to the Millennial day, is already revealed, and will be openly manifested in its season.

In the opening of the present spring, A. D. 1799, will be seen fulfilled the prediction of Isaiah, lxi. 11. *For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.*

Let the ministers of the sanctuary say, in joyful unison, *For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

Let arousing Israel remember the wonders wrought in favor of Moses and of Israel; let opposition remember Pharaoh and the Red Sea.

DAVID, A descendant of DAVID, and BRANCH from the roots of JESSE.—Isa. xi. 1. HARTFORD, State of Conn. April 23d, 1799.

"PROGRESSION."—The editor of a religious paper in Vermont says he holds to progression, and adds, "The seven volumes of the Telegraph (nearly) which I have published, will testify that I have allowed my mind to progress."

This "progression" which the editor boasts of, appears to be the remarkable discoveries he has made from the Bible concerning state and church governments. During the period of seven years which he has been engaged as editor of a (Baptist?) paper, he has "progressed" so far as to deny the right of human governments the divine authority of "ordinances" in the church; and if we can understand him, the divine institution of the Sabbath also. Should he continue to progress as rapidly through the next seven volumes of his paper, he will probably have done away with every thing in the form of Revelation. We advise this brother to pause awhile, and look around from his "high eminence," and see if he has not already "progressed" too far.

WASHINGTON COLLEGE.—We unintentionally neglected to notice the Commencement exercises of this College in our last. From what passed under our own observation, we should judge that the interests of the Institution are rising, although years will yet intervene before Washington College will rank with some of the older Institutions of our country. Rev. J. H. Nichols, of New Haven, delivered a Poem before the Alumni the afternoon previous to Commencement, which was spoken of, by better judges than ourselves, as a production of considerable merit.

An Oration was expected the same afternoon from Prof. Woods, of Bowdoin College, but unforeseen official duties prevented his attendance. The speakers on Commencement day acquitted themselves with credit, and at the close of the exercises the Degree of A. B. was conferred upon 24 young gentlemen, and that of A. M. upon ten others. The honorary degree of LL. D. was conferred upon His Excellency Gov. Cleveland, and Joseph G. Cogswell of New York.

For the Christian Secretary.

MR. EDITOR.—I have been reading much of late, on the second coming of Christ—the Millennium—the first resurrection, &c., and recently have attentively perused the remarks of one "Anti-Millennialist," in several numbers on the "Future," in your paper. As I am not able to follow him in all his reasoning, or see how he arrives at his conclusions, I write this to request him to explain some things in No. 6 of his communications. He refers to the 20th chapter of Revelations, and if I understand him, supports the sentiment that the resurrection of the righteous dead precedes that of the wicked a thousand years. That the advent of Christ will take place at the beginning of the thousand years referred to in the chapter; and that the righteous dead will all be raised at that period, and the living wicked stricken with death. That this thousand years will be a heavenly state on earth—that at its expiration the wicked dead will be raised, and constitute the nations of the earth, which will be the objects of the Devil's efforts to deceive, &c.

Now to the difficulties in my mind which I wish "Anti-Millennialist" to remove. 1. What evidence does he find in the chapter referred to, or any other passage of scripture, that Christ will reign personally on earth a "thousand years," or indeed at all previous to the resurrection of the just and the unjust? 2. What testimony does this chapter afford that the bodies of any will be raised from the dead at the period of the thousand years referred to in the chapter? I have read

the chapter over and over, and confess I cannot find any such things. I pretend not to offer any opinion of my own, but one difficulty seems to me insurmountable in the theory of "Anti-Millennialist." The Revelator says, "I saw the souls" (not the bodies) of them that lived and reigned with Christ a thousand years; and by what rule of interpretation we can make souls to mean bodies, I have not learned. Nor can I see how we are to determine that these souls will live and reign "on earth" with Christ during the thousand years referred to. Nor is it less difficult to find testimony in the chapter that the "rest of the dead" means the wicked dead.

If "Anti-Millennialist" will point out the passages on which he builds the theory he has advanced, he will greatly oblige AN HONEST ENQUIRER.

"NEWPORT, R. I. Aug. 10, 1842.

"BRO. BURR.—I embrace this early opportunity of acquainting you of my return to my much beloved, though adopted country, and also of the great kindness of my Heavenly Father in so far restoring my health, as that as soon as providence opens the way, I hope to be enabled once again to publish the glad tidings of salvation to poor sinners.

Please direct my correspondents to address me as above, until further notice, and you will much oblige

Yours, affectionately,

JAMES SMITH.

[The following communication was designed for our last paper, but failed to reach us in season.]

For the Christian Secretary.

MIDDLETOWN, Aug. 4, 1842.

MR. EDITOR.—Allow me to furnish your readers with a brief notice of "Commencement" in the Wesleyan University. It occurred yesterday. The literary exercises began on Tuesday, with an address from the Rev. Mr. Bushnell, of your city. Happy would I be to give you a faithful analysis of his surpassingly excellent performance, but his address should be given to the public entire. It was sufficiently condensed as it was delivered—to condense it more, would be to press out the living spirit that pervaded every word of it. I will not attempt it. No, no.

Would you, sir, present for inspection a mutilated likeness of a friend you loved? Would you not rather wait for the presence of that friend in your social circle to make his own more just impression? So I wait for the address—only adding that it was most admirable—instinct with life, and transparent with light. Though like other objects, which are the best of their kinds, it needs no praise; yet my pen can scarce be still, because it seems animated with Mr. B's subject, which was *Life*. If your readers need a new stock of that priceless article—*Life*, you may advise them to buy, study and digest this address.

A large audience convened at evening to hear Mr. Elihu Burritt, of Worcester, but was disappointed because he had not been correctly informed as to the time when his oration was expected.

The literary performances of the students were creditable to them—several of them quite so. In the delivery of some, there was a striking defect. The voice was unnatural, and the whole manner constrained; this was especially true of the valedictorian. I never heard any thing colder, or more unfeeling and affected, than was his whole performance. Above all, his sentiments were objectionable; for instance, in one of his opening sentences, he said that a man is not to be judged according to his deeds, "whether they be good or evil," but for what he is!

You will see at once that he had the merit of shocking the moral sensibilities of at least a part of his audience—denying flatly the word of God, and blundering on the fancy, that a man's actions are not a true index to his character. If this be merit, let the young man have it—he obtained it at a fearful hazard. It is not, however, for your correspondent to detract from his merits, nor controvert the theme of his address, "that human character is not decided by individual actions." Therefore though he is not judged, his performance is. There was something in his whole bearing that indicated something within which made him, in his own estimation, superior to his fellows. This was no less true of his very brief address to the President, who had given notice that he should resign after commencement. I was disposed to believe that it was designed to be consoling, as well as respectful, till its most ungracious, closing sentence fell gratingly on my ear. But enough. It was not my design to complain of any thing, when there was so much to commend. Some of the senior class which was absent; addresses were delivered by 12. The degree of A. B. was conferred on 18.

At 4 P. M., the audience assembled to hear Mr. Burritt. His subject was "Roman Patriotism." My paper is so nearly full, that I have time only to say that his conceptions, his language, and his figures, were truly excellent—his voice and manner very impressive, though mild and persuasive. It seemed to me that the young men were filled with a delightful enthusiasm, to prosecute the objects for which their societies were formed. It was a charming close to the whole exercises, and left us with a desire to attend "Commencement" again.

Among other degrees conferred, that of D. D. was conferred on Rev. Horace Bushnell, of Hartford.

Yours,

YALE COLLEGE.—The annual Commencement of this ancient Institution took place yesterday. The Oration before the Alumni was to be delivered by Prof. Silliman; and Prof. Dickson, of Charleston, was to deliver the oration before the Phi Beta Kappa. Some pains has been taken to secure the attendance of a larger number of the graduates of the Institution than usual, and among others the graduating class of 1792 was to be represented.

HINTS ON THE INTERPRETATION OF PROPHECY. By M. STUART, Professor in Andover Theological Seminary.

A work with the above title containing 146 pages, 12mo, has just been placed upon our table, but as yet we have only had time for a hasty glance at its contents. The following paragraph near the close of the volume we take pleasure in copying, as illustrative of the author's kindness towards those who differ with him on prophetic interpretation. Other extracts will be given hereafter.

"It is no part of my design to utter personal reflections, or to cast reproach on those, who, in England and in our country, have for these many years been laboring to excite the churches to engage in speculations respecting the prophecies. That many of them are well meaning men, and even men of ardent piety, I should be among the last to call in question. But Albert Bengel was all this, and much more. He was a pillar of the higher order in the temple of God. His learning and philology command homage, even at the present time. Yet 'the baseless fabric of his vision has not left a wreck behind.' And so it has fared—so I apprehend it will fare—with many a vaticination equally confident with his. Why should we not take warning when we hear the surges roar, and see the breakers ahead, to steer the good ship in a safer and more quiet direction."

We recommend these useful Hints on the Interpretation of Prophecy, to all who feel an interest in the study. For sale by G. Robins, 180 Main street. Price 62½ cents.

ORDINATION.—Charles P. St. Clair, was ordained as an Evangelist, in Dixmont, Me., July 16.

Selected Summary.

THE TREATY.—On its way to England.—We have great pleasure in stating that the Ashburton treaty is now on its way to England, in the steamer Great Western, which left here at 2 o'clock yesterday afternoon—signed—and it was said yesterday by gentlemen who would be likely to have ratified by the Senate. If not already ratified, there is no longer any doubt that it soon will be. Neither is there any doubt of its being ratified by the British government.

The treaty is carried out by Capt. Wright, of the British army, bearer of despatches from Lord Ashburton.

M. de Baccot, the French Minister Plenipotentiary to the United States, is also a passenger in the Great Western.

The American says—"There are, we surmise, two treaties, one relating exclusively to boundaries, the other adjusting the other points in discussion, including certainly, the case of the Caroline, in which apology is made by Great Britain; the case of the Creole, in which money is paid, but some stipulations, as is believed for the future; the suppression of the slave trade on the coast of Africa; and the renunciation by Great Britain, of the practice of impressment on board American ships."—*Four, of Com.*

Nathan Palmer, Esq., late editor of the Mount Holly Mirror, died on the 28th ult., aged 74 years. He was a native of Windham, Ct.

TREASURY NOTES.—The amount of Treasury notes outstanding on the 1st inst., was \$9,077,006 05.

BUSINESS GENERALLY.—There is some more activity among the merchants, but business is still quite light with most of the dealers.

The French commerce with China amounts to four or five ships a year—ours, between forty and fifty.

COL. RICHARD M. JOHNSON, late Vice President of the United States, is elected to the Kentucky House from Scott County. Hon. BENJAMIN BROWN, late U. S. Senator, is elected to the North Carolina Legislature from Caswell County.

A large break has occurred on the north side of the Aqueduct lock on the canal between Newark and Lyons. It is feared the culvert will have to be taken up and navigation thus stopped in order to repair the breach.

On the 19th ult. six drunkards were struck by lightning, at Shelbyville, Kentucky, and four were instantly killed.

VIRGINIA.—A deep excitement pervades the western portion of this State in regard to the relative representation of the two sides of the Blue Ridge in the State Legislature. While the west has more than half the Free Population, and is regularly gaining upon the east, it is allowed but about 50 of the 133 members of the House of Delegates, and Senators in proportion. Against this very naturally protests, and has just held a Convention at Lewisburg, Greenbrier County, to devise measures calculated to obtain redress. William Kinney, Esq., the new U. S. District Attorney, presided. Twenty Counties were represented.

His deliberations continued two days, but the results have not yet reached us. We are confident, however, that such a body will resort to or recommend none but powerful and legal measures, and that it will not adopt the dangerous doctrine that the institutions of a State may be legally changed or subverted by even a majority of its people, otherwise than through a Convention called by the Legislature.—*N. Y. Tribune.*

Our readers will remember the affray which took place not long since in Boston, between W. F. Johnson and J. M. Field—both actors at a Boston Theatre. The trial of Mr. Field for assault and battery has just been concluded and a verdict rendered in favor of Johnson, of \$100.

FIRE AND LOSS OF LIFE.—The Poor-House in Parsonfield, Me., with the barn and outer buildings, was consumed by fire on the morning of the 28th ult. It broke out while all the inmates, 25 in number, were asleep; and it was with great difficulty that the old and infirm got out before the whole building was in flames. One woman, whose mind was disordered, after being taken from the building, returned afterward in the confusion, and entered a remote apartment, where she perished. The fire is supposed to have been the work of an incendiary.

THE GENTLE SHEPHERD.—It was during the debate on the subject of the cider tax that Mr. Grenville acquired the name of the Gentle Shepherd. He was contending in answer to Mr. Pitt, that such a measure was unavoidable, as government knew not where to impose another tax of equal efficiency. "The right honorable gentleman," said he, "complains of the severity of the tax; why does he not propose another tax instead of it? Tell me where, tell me where?"—this he repeated several times with great energy: "tell me where you can lay another tax?" "Gentle Shepherd, tell me where!" replied Mr. Pitt, in a musical tone, repeating the words of a popular canonist; immoderate bursts of laughter followed, and Mr. Grenville retained forever the name of The Gentle Shepherd.

IRON STEAMBOATS.—The Ironsides, a steamboat constructed of iron, arrived at Hartford on Monday last from Philadelphia, via Delaware and Raritan Canal, with coal and merchandise. It is the first of a line intended to run between the two places weekly.

Another, fitted with one of Ericsson's propellers, arrived at Albany on Monday. She is intended to run between that place and Philadelphia.

## CONGRESSIONAL.

From the Journal of Commerce.

WASHINGTON, Friday, Aug. 12.

I learn that the Select Committee on the Veto Message had a meeting this morning, and that all the whigs on the committee, and there are now 10 out of the 13, are opposed to sending the President another Revenue bill.

The Senate, I understand, referred the Treaty yesterday to the committee on Foreign Affairs. It is said that the Treaty met with a favorable reception from that body.

The adverse reports on private claims were taken up and debated, and some of them were finally concurred in.

The bill for an augmentation of the Marine Corps, was read a third time and passed. It strikes out all commissioned officers, and provides for the enlistment of five hundred men.

In the House of Representatives, the "Dancing Rabbit Creek" bill, from the Senate, was passed.

The Senate bill, amendatory of the act, making compensation for the loss of horses, lost in the service of the United States, was rejected.

A Tariff project rejected.—Mr. C. J. Ingersoll moved a suspension of the rules with a view of introducing his bill, noticed some days ago, for providing revenue by duties on imports. This motion, requiring a vote of two-thirds, was negatived, yeas 43, nays 118.

On motion of Mr. Fillmore, a resolution was adopted, providing that all debate on the Fortification Bill, in committee of the whole, shall cease in one hour, after the consideration of said bill shall be again resumed.

The House then went into committee on the above bill, Mr. Irwin having the floor.

The razed fortification bill was then ordered to be engrossed, yeas 94, nays 65.

Saturday, Aug. 13.

What will Congress do? This question is in every one's mouth. None but Congress can answer it, and they are at present as much at a loss for an answer as any one else can be.

My opinion is, and has been, that they will do nothing. I do not find that there is much disposition for consultation and calm deliberation on the subject. However, some may still be of a different opinion, and Mr. Fillmore says, "we can't tell what may be done between this and the end of the session." The difficulty of telling will be increased in proportion to the prolongation of the session. If they were to sit till the 3d of March next, there would be time enough for some changes in their feeling and course of action.

The reported and uncontradicted intimations have indicated the belief here that the President will veto the Tariff bill, now on the table of the House, should it be returned to him, *without the distribution of the bill.*

Some of the Whigs assert, positively, that the President will veto the bill, and the rest say that they have no confidence that he will not.

If the bill ever reached the President in the form proposed, its fate is at best, uncertain. But the bill will never reach him. It was framed only to be vetoed. It is not such a bill as Congress would have passed if they supposed it would go into operation.

There was another caucus last night, on this subject, and no determination was arrived at, but I understand, that the tendency was towards an adjournment without further action.

We shall know nothing more certain till after the Select Committee on the Veto Message have reported, when there must be some action on the vetoed bill.

In the Senate today, Mr. Wright presented the memorial of citizens of Burlington, Vermont, praying for a specific duty on all descriptions of wool, and higher than that suggested by the bill recently passed by the two houses.

The memorialists express their opinion that no wool should come in duty free.

Mr. Calhoun presented several memorials from citizens of Florida, asking for the admission of that Territory into the Union, and for donations of land.

Revolutionary Widows.—The Senate proceeded to the consideration of the bill to amend the act of July, 1836 and 1838, allowing pensions to certain widows.

The first section enacts that the marriage of the widow, after the death of her husband, for whose services the claims of a pension under the act of the 7th July, 1838, shall be no bar to the claim of such widow to the benefit of that act; she being a widow at the time she makes application for a pension. The second section provides that the widows of such officers and soldiers as have died since the passage of the act of the 4th July, 1838, and the widows of such as shall hereafter die, shall be entitled to pensions under those acts respectively, they being otherwise entitled thereto, and widows at the time application for a pension is made.

The bill was ordered to be read a third time—yeas 24, nays 14.

Contingent Appropriations.—The Senate proceeded to the consideration of the bill from the House, providing for certain incidental expenses of the Departments and offices of the Government, and for other purposes.

In the House of Representatives, a bill regulating the pay of Secretaries of Legation and Charges d'Affaires in certain cases, was taken up and passed.

After the disposal of other unimportant business, the resolutions of the Indian Committee, indirectly censuring the Secretary of War for refusing to send papers relative to the frauds on the Cherokees, were again considered.

The pending amendment of Mr. Everett, to substitute for the resolution the word "Resolved, That the reasons of the Secretary are not satisfactory to the House," was rejected, yeas 62, nays 104.

The question was then taken on the resolutions of the committee, and they were adopted by the following votes:

1st. That the House has the right to demand from the Executive and Heads of Departments, such papers as may be necessary to the deliberations of the House and ought to have been sent, &c. Yeas 94, nays 54.

2. That the papers which the Secretary declined to send, have been sent, &c. Yeas 94, nays 54.

3. That the President is requested to cause to be communicated the report of Col. Hitchcock relative to the frauds on the Cherokees, &c. Yeas 83, nays 59.

County Court.

ADJUTANT SESSION—JUDGE HUNTINGTON, Presiding.

State vs. John Bagden.—The prisoner was arraigned for the crime of manslaughter, committed in Southington, in May last. It appeared in evidence that the deceased, James William Bagden, who was a son of the prisoner, came home intoxicated to the house of his father, about 10 o'clock at night, and found his parents engaged in a drunken brawl, that he took the side of his mother—that soon after a altercation arose between the father and son, in which they clinched each other, and went out doors. That the prisoner returned in a few minutes, and went to bed.

That the deceased was found the next morning by George Foot, outside of the hut, lying dead between two logs of wood, with several wounds on his head, and the marks of strangling on his throat. Verdict, guilty.

For prosecution, State's Attorney—for prisoner, Drake and Howard.—Times.

We learn that the captain's office of the steamboat Globe was broken into on Friday night, during her passage from this city to New York, and robbed of about \$300. The robbery was discovered just after the boat reached the wharf, but not till after several of the passengers had jumped ashore, among whom was probably the rogue. Those who had not left the boat were detained and examined.—The robber effected his object by prying off the iron bars, and opening the window on the side of the boat, and must have occupied a very dangerous situation while at work.—*Courant.*

AS EXAMPLE WORTHY OF IMITATION.—In the "fresh," which lately overflowed and devastated a large portion of the Roanoke country, not only the growing crops were utterly swept away, but large quantities of old corn were destroyed in the barns, carrying distress to all around. The immediate effect was to increase the price of that article from two dollars a barrel, at which it had been selling, to ten dollars. At this period of gloom, a wealthy planter on the Roanoke, perceiving that some men were disposed to extort upon the people, promptly ordered three thousand barrels of corn to his factor in Halifax, with positive instructions not to permit it to become a subject of speculation, but to sell it out in such parcels as the demands of the people might require, at three dollars a barrel; two dollars and fifty cents to be paid to him, the planter, and the balance to be retained by the merchant, as a commission for his trouble. The consequence of this generous act, as may be readily supposed, was to restore comfort and diffuse joy among the depressed population.—*Norfolk Beacon.*

NOTICE.—Publishers of Newspapers in this State, who have not already done so, are requested to publish the following Report and Bill relating to "the assessment of Taxes." N. A. PHELPS, Secretary of State.

Aug. 13, 1842.

Proposed Bill on Taxation.

The joint Select Committee to whom was referred that part of His Excellency's message which relates to Taxation, and to whom was referred the petition of Jonathan Coe, and one hundred and fourteen others, inhabitants of Winchester, and sundry other petitions were referred, beg leave to

REPORT:

That they have examined the same, and are fully satisfied that some change in our laws on the subject of taxation should take place, and recommend the ultimate passage of the accompanying Bill, but from the importance of the subject, would respectfully recommend that the matter be postponed to the next General Assembly, and that this Report and the Bill be published with the laws of the State.

An Act in addition to an act entitled "an Act for the assessment of Taxes."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That all property, money at interest, and stocks now taxable by the laws of this State, shall be valued and set in the list of the owner at four per cent.

Sec. 2. Be it further enacted, That all laws now in force inconsistent herewith, be, and the same are hereby repealed. All which is respectfully submitted.

Per order of the Committee, MARTIN WEBSTER, Chairman.

YELLOW FEVER IN NEW ORLEANS.—The Morning Advertiser of the 5th inst. says: "Curiously prompted yesterday to pay a visit to the Charity Hospital, as we wished to ascertain what effect the late strange change in the weather has had on the health of the city—and this institution is generally a true index of it. We there saw the first well marked case of yellow fever that has appeared this season. It was not of a very malignant character, and was rapidly giving way before the judicious treatment used for it."

C. EDWARDS LESTER, United States Consul to Genoa, sails this day for the Mediterranean. He requests his friends and correspondents, to direct all their communications to him—C. Edwards Lester, U. S. Consulate, Genoa, care of E. D. Harburt & Co., South-street, New-York.

THE WARSHIP.—This name is probably the oldest retained in the British navy. In the reign of Queen Elizabeth, a vessel bearing the name was commanded by her father, Sir Walter Raleigh, who, in conjunction with Essex and others, made a gallant and successful attack upon the Spanish shipping lying in the harbor of Cadiz. This occurred on the 21st June, 1596.

COLLISION OF BOATS.—Yesterday afternoon, while the Fulton steam ferry-boat Suffolk was about to enter the slip at the Brooklyn side of the river, a sloop which was coming down the East river, loaded on her deck with granite, ran her bow into the ladies' cabin of the Suffolk, and made a considerable hole in her. But the sloop got by far the worst of the collision, for as soon as she got disentangled from the steamboat, it was seen that her fore part was split in two, and the men on board had barely time to get into their boats, when the fore part of the sloop went under water. The granite which was on her deck, having however slipped into the river, the sloop partly righted and was carried by the steamboat down to the South ferry, from which some half dozen small boats put off to her assistance, and took her in tow and brought her to shore.—*N. Y. Jour. Com.*

FROST.—On Thursday morning, the Cumberland Valley Railroad cars arrived from the West covered with a white frost. They had come from Chambersburg after midnight. We have heard of no frost this side of the river in our neighborhood.—*Harrisburg Reporter.*

Marriages.

In this city, at the First Baptist church, on Sunday evening last, by Rev. Mr. Eaton, Mr. Nelson Vibert, of East Hartford, to Miss Lucy A. Hosmer, of this city.

At Norfolk, 3d inst., Mr. Payne Kenyon Kilbourn, of Litchfield, to Miss Elizabeth A., daughter of Warren Cone, Esq.

At New London, 31st ult., Mr. Homer Wheeler, to Miss Ureia Jeffrey.

At Middletown, 4th inst., Mr. Charles Robins, of Springfield, Ohio, to Laura Florian, daughter of Samuel Cooper, Esq., of Middletown.

At Middletown, 7th inst., Mr. Henry Goff to Miss Emily Hall.

Deaths.

In this city, on the 15th inst., very suddenly, Miss Hetta Scott, aged 16 years.

At Millington, Mrs. Matty B. Burke, wife of Samuel W. Burke, aged 36.

At Ellington, 12th ult., Mrs. Betsy Ladd, wife of Ephraim Ladd, aged 35.

At New Haven, 29th ult., Mr. Lewis Greene, aged 92, said to be the oldest man in New Haven.

At East Windsor, on the 24th of June, Mrs. Sophia Alexander. In this solemn dispensation of Divine Providence, a husband has been bereaved of a prudent and affectionate companion; a numerous family of children are deprived of the care of a tender and devoted mother; the Baptist church of which she was a member of "a mother in Israel," and society of a consistent and intelligent member. During a protracted illness, while her body was wasting away, God was the strength of her heart, and her desire was to depart and be with Christ. And when her final hour arrived, all was peace. A funeral discourse was delivered on the occasion from Phil. ii. 23.

Receipts for the week ending August 18th.

Jacob Roberts, 200; Lydia Deming, 175; Randall Wright, 200; Edward Williams, 87.

Notice.—The 53d anniversary of the Hartford Baptist Association will be held, by appointment, with the First Baptist church in Colebrook, commencing on the 2d Wednesday in Sept. being the 14th day of the month.

GURDON ROBINS, Sec.

The Temperance Lyre, a collection of Original Songs, arranged and adapted to the most popular music of the day, and designed for Temperance Meetings, by Mrs. Mary S. B. Dana, author of the "Northern Harp," Southern Harp," &c. For sale by GURDON ROBINS, 180 Main st.

FOR SALE.—A MAP of Maine, showing the lines of the disputed Territory, and the boundary recently agreed upon by Mr. Webster and Lord Ashburton. The above map is a cheap and neat article.

July 15. G. ROBINS, 180 Main-st.

NEW BOOKS.—Just received, and for sale by GURDON ROBINS, 180 Main st.—THE GREAT COMMISSION



## Poetry.

For the Christian Secretary.

## Friendship.

BY S. DRYDEN FLETCHER.

Nil ego contulerim juvenis suavis amico.—HORACE.

How beautiful the flowers,  
That sweetly blossom in the verdant field,  
And fill the air with fragrance which they yield  
During the summer hours.

But when cold Autumn's blast  
Sweeps o'er the hills and dales with mournful sound,  
The withered floweret falls upon the ground,  
And its brief life is past.

We bask in Friendship's smile,  
And chaste affection glows with gladdening light,  
As life's extending path is often bright,  
And beautiful the while.

But if misfortune's wave  
Should flood our path and change the pleasing scene—  
Disturb the sea of life, so late serene,  
Friendship may find a grave.

Thus earthly joys decay,  
All fickle as the fleeting breath of morn—  
The darkest night, the tempest's fearful scorn  
Succeed the fairest day.

There is a little vine,  
That humbly trails along the forest glade,  
Whose verdant hues and beauties never fade,  
Nor cease for once to shine.

It lives in Spring's glad hour,  
And in the same "neath Summer's sunny skies—  
Cold Autumn's frosty fingers it defies,  
Nor yields to Winter's power.

Such is the quenchless love,  
The pure affection that lasting friend,  
Whose smile imparts a joy that ne'er shall end—  
A boon from Heaven above.

Whatever be our lot,  
Sickness or health, or trial's darkest hour—  
If friends forsake, and tempests o'er us lower,  
That friend forsaketh not.

In Him be all our trust,  
As pilgrims through this sinful world we go—  
His love shall be a balm for every woe,  
Till dust returns to dust.

The following lines are attributed to Lord Morpeth, who, it is stated, wrote them in an Album at the Falls of Niagara. They are exquisitely beautiful, manly, passionate, philanthropic, poetic.

## Niagara.

There's nothing great or bright, thou glorious Fall!  
Thou may'st not to the fancy's sense recall—  
The thunder-voiced cloud, the lightning's leap,  
The stirring of the chambers of the deep,  
Earth's emerald green, and many tinted dyes,  
The fleecy whiteness of the upper skies,  
The tread of armies thick'ning as they come,  
The boom of cannon, and the beat of drum,  
The brow of beauty, and the form of grace,  
The passion and the prowess of our race,  
The song of Homer in its loftiest hour,  
The unresisted sweep of Roman power,  
Britannia's trident on the azure sea,  
America's young shout of liberty!

Oh! may the wars that madden in thy depths,  
There spend their rage, nor climb th' encircling steep;  
And all the conflict of thy surges cease,  
The nations on thy banks repose in peace!

November 3, 1841.

MORPETH.

## Miscellaneous.

## Connection between Temperance and Religion.

## AN ADDRESS

DELIVERED BEFORE THE HOWARD TEMPERANCE SOCIETY OF PHILADELPHIA, BY ALBERT BARNES.

In the remarks which I may be permitted to make on the present occasion, I shall endeavor to exhibit the connexion between temperance and religion. My object is not to prove that Christianity requires and produces temperance; nor is it to attempt to show that temperance is the same thing or will answer the same purpose as religion; but that the friends of temperance and religion should make common cause in the promotion of this object, and that there should be no alienation or discord between them. I propose

I. To inquire into the causes which tend in any manner to produce a separation between the friends of temperance and the friends of religion; and

II. To consider the reasons why they should be united in the temperance cause.

Religion is the patron of every virtue, and calls to its aid every pure and generous feeling in the bosom of man. There is nothing large, liberal, generous, free, and independent in the human soul which religion is not designed to promote, and of which it does not become the patron and friend. If there is ever an apparent separation between religion and those things; or if religion ever seems to array itself against them, or to look on them with coldness or indifference, it is where its nature is perverted or misunderstood, or where narrow-minded bigotry has usurped the place of the large-hearted and generous principles of the New Testament. Something of this kind may sometimes exist by the want of a proper spirit among the professed friends of religion;—and it is possible, also, that the friends of what may be generous, and liberal, and valuable in a command may mistake the nature of Christianity, and may cherish feelings towards it and towards the church, alike injurious to the cause of religion and to the ultimate success of the cause which they have at heart. Our inquiry relates now to the question whether any of things are operating in reference to the great and noble cause of temperance; and the first object which I have in view is to suggest some causes which may have had this effect. The question is whether there are any causes at work in the community to make the friends of the temperance reformation alienated from the temperance cause. I shall state some reasons which may have a tendency to such an effect, leaving it for others to judge how far that effect may have in fact been produced. They are the following.

1. The state of things in the Christian church which prevented it from coming up cordially and harmoniously to the temperance reformation. I

refer to the fact that when that reformation commenced there were many in the Christian churches engaged in the manufacture and sale of intoxicating drinks; that a large amount of capital was invested in the business; that the members of the churches extensively were indulging in habits quite at variance with what is now regarded as the proper rules of temperance; and that to a great extent the ministers of the gospel were indulging in those habits, and partook of the common feeling. The prevalent feeling was, that the manufacture and sale of ardent spirits was as legitimate and as honest as any other form of manufacture or merchandize, and that the custom of moderate drinking was not inimical to the welfare of man, and was connected with just views of generous hospitality. The consequences of such a state of things were inevitable, and were such as could have been easily anticipated. The churches came up slow to the work. It was a work not of a day, but of time, to change the usages of society, and to convince men that what has been practised constantly without any doubt of its propriety, was wrong. It was not found easy for the ministers of the gospel to speak out on the subject in clear and unambiguous language; and when it was done it was often attended with alienation and a removal from their charges. Changes in society are not soon made; and reformation is always especially difficult when that which is to be corrected and removed has a connexion with religion. Evils are always ramified in society, and interlocked with each other, and often interlocked with good. Sin winds its way along by many a serpentine and subterranean passage into the church, and entwines its roots around the altar, and assumes new vigor of growth, and a kind of sacredness by its connection there. It was so with the cause of temperance in the community, and the consequences to which I now refer of this state of things could not be well avoided. One was, the necessity of forming an organization out of the church to do what should have been done in it; to get up an independent society, having for its object not only to remove the evil, but also the design of influencing the ministers and members of the church to do what they would not otherwise do;—of spurring on its lagging ministers by reproaches, and scourging the church into her duty by an indignant public sentiment. The other consequence was in like manner inevitable from the relation which these two organizations held to each other. It was that of producing to some extent alienation. The friends of temperance were in danger of being harsh and severe in their denunciations of members and deacons, and ministers of the church; and many a minister of the gospel, and many a church member who was engaged in the manufacture and sale of intoxicating drinks, felt sore and chafed as the temperance societies went on one year after another demonstrating, with the utmost coolness, and with an array of argument which nothing could withstand, and backed by the concurrent voice of physicians, and by an appeal to courts and almshouses, that ardent spirit was needless; was injurious to the morals, the bodies and souls of men; was the source of nine tenths of our pauperism, and three fourths of our crimes; and that as a consequence the whole business of the traffic was immoral and ought to be abandoned.

2. The customs still practised in the church, and the opinions advocated by some of the friends of religion, have in like manner tended to alienate the friends of temperance. After all the advances which have been made in the cause, it cannot be denied that sentiments are sometimes advanced, and that practices are continued in some portions of the church, which are fitted greatly to try the feelings of the friends of temperance. There are not a few, it is undeniable, among the ministers of the gospel and members of the churches, who do not come so fully and heartily to the work as the friends of temperance desire or think to be proper. There are not a few who are reluctant to sign the pledge; there are those who continue the traffic in ardent spirits; there are those who strenuously advocate the right to drink wine, and occasionally some distinguished minister of the gospel, or professor in a college or seminary comes forth with a learned and labored argument to prove that its use is sanctioned by the Bible, and to array himself against what most of the friends of temperance regard now as settled axioms about the use of all that can intoxicate. The effect of this on the minds of many of the advocates for temperance is almost inevitable. It is to produce a coldness against all such churches, church members and ministers of the gospel, and to make them feel that their cause must be advocated by themselves in a great measure, if not altogether independent of religion. The friends of this cause cannot but regard themselves as far in advance of such churches, or at least as having arrived at certainty where many of the churches seem to linger still in doubt. They have taken strong ground from which they are not to recede, against all that intoxicates, and they, in some instances, look with little patience on those whom they feel ought to be, if not in advance of them, at least harmonious with them in an enterprise effecting so much the welfare of society.

3. There has been a tendency on the other hand, to alienation arising from the views of some of the advocates of temperance. Not a few of the friends of religion, and among them undoubtedly many warm friends of temperance, have regarded the tendency in that cause to be to push matters to extremes. There has sometimes been a spirit of harsh judging or denunciation; a want of kindness towards those who have been trained up in the traffic, and who have found it difficult to extricate themselves from it, and particularly an apprehension that the temperance reformation was carrying matters to extremes in regard to one of the ordinances of christianity which has alienated some, and which has at times alarmed more.

For instance: One of the most sacred of all things in the view of the friends of religion, is the institution of the Lord's Supper. Every thing in relation to it in their apprehension, is holy, and it is an unchangeable position in their view, and that ordinance is to be observed just as it was instituted by the Saviour to the end of time. Yet they have observed occasionally a disposition to doubt the propriety of the use of wine in that ordinance, and many have felt serious apprehensions that an attempt would be made and insisted on, to substitute something else than the "fruit of the vine," in its observance. There is almost nothing that would more directly

tend to alienate the friends of religion from the cause than such an attempt. It would not be, or need not be regarded in the least as arising from the love which christians may be supposed to have for the "fruit of the vine," or from any unwillingness that an attempt should be honestly made to substitute the pure juice of the grape for the miserable compound which under the name of "wine" is now often served up at the Lord's table—for there is an obvious propriety that the pure juice of the grape only should be used; but from a fear that an invasion was to be made on a sacred ordinance of religion, and that an attempt was to be made to set aside the authority of the Saviour in a matter of express command, by human reasoning or the plea of expediency. Against such an attempt the christian churches would, without impropriety, remonstrate, nor would it be unnatural that where the apprehension was entertained they would look coldly on the cause which advocated it.

4. Among the friends of temperance, there has been observed a tendency to separate themselves from religion, by a dread entertained by some of them, that christians meant to make the temperance reformation a sectarian thing. There has been, perhaps, an apprehension that "Father Mathew" would make it the handmaid of Popery, and that each of the protestant sects would be willing to make it tributary to their advancement of that particular sect. The reasons of this have been, that christians, when they have advocated the cause, have endeavored strongly to do it on religious principles; that they have appealed largely to the Bible; that they have dwelt much on the fact that intemperance endangered the souls of men; that they have felt there was a propriety that the meetings for temperance should be opened with prayer, and they have sought, as it is undeniable that they have, to make the progress of temperance tributary to the furtherance of the gospel. If there has ever been or thought to be a tendency among the friends of religion to carry these views farther than was proper in the promotion of this cause, it seems to have been forgotten on the other hand, how much religion enters into all the views and plans of the christian, and how essential he feels it to be that every thing should be done in the fear of the Lord, and with reference to his glory. It is a fact that they regard the Bible as the great code of laws on this and on all other subjects, and they are accustomed to appeal to it as authority; that they regard intemperance as opposing the most formidable resistance to that religion which they believe to be identified with the best interests of man here and hereafter, and it is not unnatural that they should express views which should so deeply affect their own minds when they speak of this wide-spread evil. It remains yet, however, to be proved that any denomination of christians has sought to promote its peculiar views, or to advance its own sectarian interests by means of this cause or that any distinguished agent in this country or abroad has had this in view as a motive for his labors. Yet any one can see that while the apprehension exists, there may be so far a tendency to alienate many of the friends of temperance from those of religion.

5. I mention one other cause which may have operated to some extent, and which I desire to do with as much delicacy as possible. I may be wrong in supposing that it has ever produced the effect supposed, and perhaps it should be thrown out rather as having a tendency to what may be, than as affirming what is. It relates to the large number of those who have been recently reformed from intemperance, and who have been organized into societies for the reformation of inebriates. The tendency to which I refer as possible, is that of supposing that this is about all which they need. So great and surprising has been the change in their feelings and lives, so invaluable are the blessings which temperance has conferred on them, that they may fall into the belief that this will do every thing for them, and that they need nothing further to promote their salvation here and hereafter. To them the change is as life from the dead. It has reinvigorated their health, saved them from deep degradation and poverty and misery; restored the husband and father in his right mind to his wife and children; created anew for him the comforts of a virtuous home; given him respectability in the view of the community; opened before him the prospect of wealth and honor in his profession; made him, in short, a renovated being with new powers, new faculties, new hopes, new prospects in reference to this life; and how natural it may be that the dangerous feeling should silently insinuate itself into the soul that that wonderful power which has done so much for the present life will also carry its influence forward beyond the grave, and do every thing needful for the renovated man in the world to come.

I have thus suggested some causes which may have operated to produce a separation between the friends of temperance and religion. I do not mean to be understood as saying that these causes have all operated on the same minds, or to doubt that there are multitudes of the friends of religion and of temperance who are wholly exempt from these influences. Still, it is believed that no careful observer of the course of events, and no one having the slightest acquaintance with human nature, can doubt that these causes may have had existence, and may have been producing a silent influence in the community. Nor can any one doubt, if it be so, that it is desirable in a high degree to counteract them.

[Concluded next week.]

"Did not he say Beans?"

Two travellers put up for the night at a tavern. Early in the morning, they absconded without reckoning with their host, also stealing from him a bag of beans. A few years after, they passed that road in company again. Again they asked for lodging at the same inn. The identical landlord was yet at his post. In the evening, the landlord was busy in one corner of the bar-room, talking in a suppressed voice with one of his neighbors, about a swarm of bees. His two dishonest guests were seated in another part of the room, and indistinctly hearing the talk about bees, one says to the other, "Did not he say beans?" "I think he did," was the reply: and quickly they were missing.

This bean story is worth something. When I hear a man scolding about the personalities of editors, I cannot help thinking about the beans. When the church going man complains that

the minister means him, this anecdote about the beans will pop into my mind. On ten thousand occasions, I notice people whose consciences are not easy, saying to each other, by various modes of communication, "Did not he say beans?" Though perhaps the writer or speaker was no nearer to the subject on which their minds were excited, than the sound of the word "bees" resembles that of "beans."—*Seventh Day Bap. Reg.*

FANNY ELLISLER.—This famous danseuse, after whom the people in the great cities have run mad, it appears by the papers, has taken her farewell at the Park Theatre, with the design of embarking shortly for Germany and France. The \$140,000 which she received, she will leave behind her invested in State stocks; so in all probability, after capering a while in the theatres of Europe, we shall have her back again to corrupt the morals of community, unless some monarch of the old world should give her a place at his table with his wife and daughters, as the Emperor of Russia did her great rival, Madame Taglioni. Of all the corrupters of morals on the stage, these female dancers are allowed, by men of the world, to be the worst. But the imitations of Parisian habits and fashions have become so close that the flood-gates of French corruption will be let loose upon us shortly without obstruction. Those who feel interested for the preservation of our Government, therefore, have no time to be idle in the diffusion of moral influences. Our Republic lasts not one year longer than the virtue and integrity of the people.—*N. Y. Bap. Reg.*

"Amen" to the closing sentences of the above paragraph.

ROMANISM.—"A Protestant Reformation Society" has been formed in Washington, D. C., for the purpose of promoting combined action with reference to the present efforts of Romanism in this country. They have monthly lectures, at which a number of Roman Catholics attend. At one of these lectures a great alarm of fire was raised, in order to disturb the meeting. This shows the true character of Popery. It is a light-hating system.

"On the last Sabbath in June, a lady who had for eleven years partaken of the consecrated wafer, united with one of the Presbyterian churches in Washington, as a Protestant christian. What first opened her heart, was the contemplating for the first time in that church, the administration of the Lord's Supper, and contrasting the simplicity and grandeur of the institution, as spiritually ordained by Christ, with the incomprehensible absurdities of the transubstantiated elements, which had never fed her soul; she was astonished; she bowed her reason; she was happy."

A gentleman recently made a recantation of Popery in Rev. Mr. Berg's church, Philadelphia, who intends to devote himself to the work of the ministry.

## LAWS OF CONNECTICUT.

PASSED MAY SESSION, 1842.

An Act to repeal an Act entitled "an Act to incorporate the Mechanics Bank in New Haven."

Whereas, the Mechanics Bank, in the city of New Haven, has refused to pay its proportion of the salaries and expenses of the bank commissioners, agreeable to the requirements of the statute in such case made and provided:—

Therefore:—  
Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That unless the said Mechanics Bank pay in said proportion of the salaries and expenses of the Bank commissioners, agreeable to the requirements of the statute in such case made and provided, on or before the fifteenth day of July, 1842, said proportion to be ascertained by the bank commissioners; then the Act entitled "an Act to incorporate the Mechanics Bank in New Haven," shall be, and the same is hereby repealed.

Sec. 2. The assets, and all the property of said bank, of every name and description, provided said proportion as specified in the preceding section is not paid as required in said section, shall go into the hands of two Receivers, to be appointed by the Governor of this State, and shall be appropriated in the following manner, viz., first, to the payment of the charges and expenses of settling its concerns. Second, to the payment of the bank notes and bills in equal proportions. Third, to the payment of all deposits by the Treasurer of the State, or by other persons. Fourth, to the payment of all the other liabilities in equal proportions.—Lastly, the surplus shall be paid and distributed among the stockholders in proportion to the amount of their stock.

STILLMAN K. WIGHTMAN,  
Speaker of the House of Representatives.  
Wm. S. HOLABIRD, President of the Senate.  
Approved June 9th, 1842.

AN ACT in addition to "an Act relating to Oaths."  
Be it enacted by the Senate and House of Representatives in General Assembly convened, That the commission of the school fund, by virtue of his office, be, and he is hereby authorized to administer an oath at any place within this State.

STILLMAN K. WIGHTMAN,  
Speaker of the House of Representatives.  
Wm. S. HOLABIRD, President of the Senate.  
Approved June 9, 1842.

CHAUNCEY F. CLEVELAND.  
An Act in alteration of an Act entitled "an Act providing for the election of sheriffs by the People," passed May session, 1839.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That so much of said act as provides that a majority of all the votes given in the counties of this State for the office of sheriff shall be necessary for the choice of sheriff, be, and the same is hereby repealed: and it is hereby enacted, that the person who shall receive the greatest number of votes for the office of sheriff in any county, shall be declared sheriff of said county, and shall hold and exercise the office of sheriff as provided in the act to which this is an alteration.

Sec. 2. That the act entitled "an act in alteration of an act entitled an act providing for the election of sheriffs by the people," passed May, 1839, approved June 5th, 1839, be, and the same is hereby repealed.

Sec. 3. That the votes for sheriff of the respective counties shall be returned, canvassed and declared in the same manner as is provided by the constitution and laws for returning, canvassing and declaring the votes for Governor, any laws to the contrary notwithstanding.

STILLMAN K. WIGHTMAN, Speaker.  
Wm. S. HOLABIRD, President of Senate.  
Approved May 30, 1842.

CHAUNCEY F. CLEVELAND.  
Proposed Amendment to the Constitution.  
HOUSE OF REPRESENTATIVES, May Session, 1842.

Resolved, That the following be proposed as an amendment of the Constitution of this State, as a substitute for the second section of the sixth article of the Constitution, and of the amendments of the said section, which proposed amendments, when approved and adopted in the manner prescribed by the Constitution, shall be, to all intents and purposes a part thereof—to wit:

Every white male citizen of the United States who shall have attained the age of twenty-one years, who shall have resided in this State for the term of one year next preceding, and in the town in which he may offer himself to be admitted to the privileges of an elector, at least six months next preceding the time he may so offer himself, and shall sustain a good moral character, shall, on his taking such oath as prescribed by law, be an elector.

R. S. HINMAN, Clerk of the House of Representatives.  
N. J. WILCOXSON, House of Representatives.

## ETNA

## Insurance Company.

Incorporated for the purpose of securing against loss and damage by Fire only.  
CAPITAL, \$200,000.

SECURED and vested in the best possible manner. Offer to take risks on terms as favorable as other offices. The business of the Company is principally confined to risks in the country, and therefore so detached that capital is not exposed to great losses by sweeping fires. The office of the company is in the new Etna Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE,  
Thomas K. Brace, Stephen Spencer,  
Samuel Tudor, James Thomas,  
Griffin Stedman, Elisha Peck,  
Henry Kilbourn, Daniel Burgess,  
Joseph Morgan, Ward Woodbridge,  
Elisha Dodd, Joseph Church,  
Jesse Savage, Horatio Alden,  
Joseph Pratt, Ebenezer Seeley.

THOMAS K. BRACE, President.  
SIMON L. LOOMIS, Sec'y.  
The Etna Company has agents in most of the cities in the State, with whom insurance can be effected.

## HARTFORD

## Fire Insurance Company.

Office north side of State House Square.

THIS Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Drawings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:  
Eliphalet Terry, John Allen,  
S. H. Huntington, Ezra White, Jr.,  
H. Huntington, Jr., James Goodwin, Jr.,  
Albert Day, John P. Brace,

George C. Collins, Esq.,  
ELIPHALET TERRY, President.  
JAMES G. BOLLES, Secretary.

## PROTECTION

## Insurance Company.

Office north side of State House Square, in Exchange Buildings.

THIS Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The Company will issue policies on fire and marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

THE DIRECTORS ARE,  
William W. Ellsworth, B. W. Green,  
Daniel W. Clark, Willis Thell,  
Charles H. Northam, Elery Hill,  
William Kellogg, John H. Preston,  
S. W. Goodridge, Edward Bolles,  
Henry Waterman, Wm. A. Ward,  
Lemuel Humphrey, Ezra Strong.

DANIEL W. CLARK, President.  
WILLIAM CONNER, Sec'y.

## SUMMER HATS

AT THE SIGN OF THE "GOLDEN HAT," DIRECTLY OPPOSITE THE STATE HOUSE.

L. HAMILTON & CO. respectfully invite gentlemen in want of a summer hat, to call and examine their assortment of Dress, Breeches, Cassimere, Panama, White and Duck Leg-horns and Palm Leaf Hats, all of which will be sold at prices corresponding to the times.

June 24. J. H.

## PALM LEAF HATS.

5,000 Palm Leaf Hats, of various qualities, well made and durable, from the manufactory of Mr. J. C. Suter—just received and for sale by the dozen or single, at the lowest cash prices at the Hat Store of

HORACE SEXTON, No. 50 State st.  
Hats, together with a full supply of Caps, as cheap as the cheapest.  
May 27. J. H.

"LOOK OUT FOR THE ENGINE."  
WHILE THE BELL RINGS.—THE CASH SYSTEM—W. MELLENS returns his thanks to those who have so liberally patronized him the past year, and solicits a continuance of their favors. Having succeeded by practical demonstration that "the nimble supersedes the slow shilling," he has concluded to adopt the Cash System with small profits. Persons who have been obliged to pay the manufacturers heretofore to insure the debts of those who have purchased on credit, and will have an opportunity to buy at reduced cash prices. He flatters himself that his long experience as a practical workman, he shall be enabled to manufacture and furnish to his customers all articles in his line at prices as cheap as any other establishment. He has on hand and is constantly manufacturing, super water proof Boots; men's, boys' and youth's thick Boots; calf pump Boots; men's and boys' Hosiery; men's Slippers, &c., all of which he will sell at the trade or at retail, cheap for cash, at 313 North Main st. N. B. All orders thankfully received, and promptly attended to, and the work warranted.

All accounts due the subscriber must be paid immediately. Pay up, pay up, or—  
Hartford, March 4, 1842. W. MELLENS.

CHARLES ROBINSON.—Attorney and Counsellor at Law, Solicitor in Chancery, Notary Public, Commissioner for the States of New York and Maine. Also Agent for the North American and Hudson Insurance Companies of New York. Office, corner Chapel and State streets, New Haven.

W. S. CRANE.  
DENTIST.—Exchange Buildings, North of the State House.

MESSRS. E. & J. PARMELEY, J. W. CRANE, M. D. J. R. STOUT, M. D., E. BRYAN, New York.

SILVER SPOONS.—Prices Reduced.—The subscribers would inform the public that they do not have their silver ware made in New York, as has been falsely stated; but manufacture them in this city.—Please note QUALITY. They are satisfied that the public have been deceived by the bluster about "low prices," "great bargains," "reduced prices" of making, &c., when in fact, the laborers have been charged than we ever asked for. Spoons. All in want of Silver Ware of the purest quality, finest finish, and lowest prices, are invited to call at No. 4 State st., where they will find the largest assortment and greatest variety of patterns in this city.

N. B. As we manufacture all the Silver Ware we sell, we can afford to sell (and will) at less prices than any other store in the city. We invite their purchase, to call at No. 4 State st. hereforward, is reduced on Silver Spoons, to seven customers, at No. 4 State street.

Dealers in Silver Spoons supplied at short notice, and at the lowest wholesale prices. WM. ROGERS & CO.  
Hartford, July 8, 1842. 6-17